

Mission Statement

Saints Peter and Paul Byzantine Catholic Parish is a member of the Byzantine Catholic Metropolitan Church of Pittsburgh who through the Holy Spirit is called to proclaim the Gospel of Jesus Christ. As a community and family, we grow in faith and in the image and likeness of God by dedicating ourselves to welcoming, celebrating and caring for all of God's people.

Mysteries of Initiation (Baptism, Chrismation & Eucharist): Must be a registered, active, supporting member of the Parish Family. Pre-Baptism instructions are required. Contact Fr. Simeon to schedule.

Mystery of Crowning: Must be a registered, active, supporting member of the Parish Family. Must meet with Fr. Simeon before setting date and reserving your banquet hall. Pre-Cana program is required and three sessions with Fr. Simeon. The ceremony will be celebrated according to the prescription of the liturgical book of the Byzantine rite.

Mystery of Reconciliation: Celebrated Saturdays, 4:00 PM - 4:30 PM and upon request.

Mystery of Anointing: Celebrated upon request. Ideally, celebrated in Church the Sunday before undergoing any surgical or other medical procedure.

Visitation of the Sick: The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, persons who are hospitalized are visited when Fr. Simeon is notified. It especially is important that a family member contact Fr. Simeon whenever a loved one is hospitalized.

Funerals: Families of the deceased or the funeral director must contact Fr. Simeon before setting and publishing the day and time of the funeral.

Parish Membership: We welcome anyone to become a parishioner of Saints Peter and Paul Parish. Only those who are registered are considered members of the Parish. When one registers to become a Parish Member, they assume the responsibility of rendering stewardship of time, talent and treasure to this Parish Family. Worship at this Parish is always expected. Registration is done only through the Pastor by appointment. The Parish Office should be notified as soon as possible of any change of address within the Parish as well as one's leaving.

Godparent/Sponsor Letters: Must be a registered, active, supporting member of the Parish.

Rectory Office Hours: Sister Barbara and Lisa Mosko are in the Parish office from 11:30 AM – 2:30 PM on Mondays, Wednesdays and Fridays. Father Simeon is available on other days and times by appointment.

RECEPTION OF HOLY COMMUNION

PLEASE ENTER THE CENTER AISLE ONE ROW AT A TIME FROM EITHER SIDE. USE SOCIAL DISTANCING BY FORMING A SINGLE LINE WHERE THE "X'S" ARE MARKED. SEPARATE AT THE ICON TABLE TO FORM TWO LINES.

MILK CHOCOLATE BYZANTINE CROSS SALE - 2020

Since our church was closed for all of the Easter season, I have about 50 extra milk chocolate Byzantine Crosses for sale @ \$6.00 each. If anyone is interested, please call Sister Barbara @ 330-240-2534.



LORD, bless all the members of our Parish family
Help us bring together the wisdom of age – the
Enthusiasm of youth – the suffering of our sick – the
Talents of all to continue the work of the Church
And lead us all to eternal happiness. Amen.



LAUGHTER IS THE BEST MEDICINE

I don't know why some people change churches;
What difference does it make which one you
stay home from?

Remember, Moses started out as a basket case.

Some people are kind, polite, and sweet-spirited
Until you try to sit in their pews.



Divine Liturgy Attendance weekend of August 22:

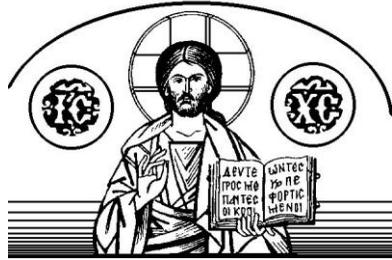
5:00 PM: 45; 9:00 AM: 35; 11:00 AM: 40

Our return to the Lord for all He has given us: . . . \$2,847.01



- **Weds., Sept. 2** St. Vincent de Paul Meals Program 9:00 AM – 2:00 PM.

SEPTEMBER 1ST - NEW LITURGICAL YEAR



The New Liturgical Year begins on the first of September. Let's approach it this year more alert to the fact that we can celebrate all the Christ events in our life, and we can walk with Christ on our journey to the glory of eternal life! We celebrate these feasts, not as though they are something that we remember that happened 2000 years ago, but we can see them as Christ's continued presence and revelation to us today – here and now – and as **our encounters** with Christ!

A PRAYER FOR THE NEW LITURGICAL YEAR

O God of new beginnings and wonderful surprises,
thank You for the gift of a New Liturgical Year.

May it be a time of grace for me, a time to grow in
faith and love, a time to renew my commitment
to following Your Son, Jesus.

May it be a year of blessing for me,
a time to cherish my family and friends,
a time to renew my efforts at work,
a time to embrace my faith more fully.

Walk with me, please, in every day and
every hour of this New Liturgical Year,
that the light of Christ might
shine through me, in spite of my
weaknesses and failings.

Above all, may I remember this Year
that I am a pilgrim on the sacred
path to You.

Amen.

AUGUST 30, 2020 SCHEDULE OF DIVINE SERVICES

Sunday	30 Aug.	<i>THIRTEENTH SUNDAY AFTER PENTECOST. Our Holy Fathers Alexander, John and Paul the Younger, Patriarchs of Constantinople.</i>
(Sun. Vigil)	5:00 PM 9:00 AM 11:00 AM	+Becky Kapusta – friend +Gloria Sipes (40th day) – Duane & Janet Ulery +Fio & +Helen Nuzzi – Janice & Mike
Monday	31 Aug.	<i>The Deposition of the Venerable Belt of the Holy Theotokos.</i> No Divine Liturgy
Tuesday	1 Sept.	<i>Beginning of the Church Year (7529 in Byzantine Reckoning). Our Venerable Father Simeon the Stylite and his mother. The Holy Martyr Aeithalas. The Holy Martyr Callista and her two Brothers, Evod and Hermogenes. The Just Joshua, Son of Nun .</i>
(SPP)	8:30 AM	Intention of Carol Lutz
Wednesday	2 Sept.	<i>The Holy Martyr Mammias. Our Venerable Father John the Faster, Patriarch of Constantinople.</i> No Divine Liturgy
Thursday	3 Sept.	<i>The Holy Martyr Anthimus, Bishop of Nicomedia. Our Venerable Father Theoctist, Companion of St. Euthymius the Great. The Holy Deaconess Phoebe of Cenchreae.</i>
(SPP)	8:30 AM	+Sally Kuser Lane – Dorothy Gidusko
Friday	4 Sept.	<i>The Holy Martyr Babylas, Bishop of Antioch. The Holy Prophet Moses, who saw God.</i> No Divine Liturgy
Saturday	5 Sept.	<i>The Holy Prophet Zachary, Father of the Forerunner and His Wife, the Holy and Venerable Elizabeth.</i>
(Vigil Liturgy)	5:00 PM	+Elizabeth Vazur (40th day) – Patricia Sudik & family
Sunday	6 Sept.	<i>FOURTEENTH SUNDAY AFTER PENTECOST. Memory of the Miracle of the Holy Archangel Michael at Colossae in Chionia. The Holy Martyr Eudoxius and His Companions.</i>
	9:00 AM 11:00 AM	+Millie Simko – Mr. & Mrs. Phillip Lucarell +Steve Zumerling – Ed & Pat Alberts



Attentive to the Word

THIRTEENTH SUNDAY AFTER PENTECOST

Matt. 21: 33 - 42

Tone 4 Pages 141 - 142



This morning's parable was told by our Lord in the company of the chief priests and elders in the temple. They've come to Him to demand to know by what authority He performs miracles and teaches the people. But instead of answering their question, He reveals to them by parables that they should know the answer to their own question. Many of the parables that Christ tells the religious leaders of the Jews compare the many graces given to the Jewish people by God with the lot of the Gentiles.

In this parable, Christ shows that though they were given enormous amounts of grace from God for the salvation of the people, the Jewish leaders have failed to properly steward this grace. "There was a certain man who planted a vineyard, and hedged it about, and dug a winepress in it, and built a tower, and let it out to tenants, and went into a far country." The man is the Lord, who has planted the vineyard of the world. He has then hedged off a certain portion of it—the nation of Israel, the people being prepared to receive the Messiah. The hedge He places about the vineyard is the law, which keeps the chosen flock apart from all other flocks, the Gentiles. The winepress is the altar; where the fruit of the vineyard is to be offered back to the owner. The tower is the temple; the protection of the Lord and His presence, for His people. All that the vineyard needs to grow and be made into the final product is provided.

And left in charge of the people are the tenants—the teachers of the people, the scribes and the Pharisees. And then God goes into a far country. Referring to the long suffering of the Lord, not demanding an immediate account, not pursuing the wrongdoers, but giving the tenants time to prune and grow the flock. "And when the time of fruit drew near, the owner sent servants to the tenants to receive the fruit. But the tenants beat, stoned and killed the servants. So finally the owner sent His son, but the tenants killed the son." The nearing time of the harvest is the constant nearing to the time when the Messiah will come. So the Lord sent the prophets, to call the tenants to account, and to straighten out the situation in the vineyard. But the prophets were abused and beaten

and stoned and even killed. So the Son of God came in the flesh to offer the tenants and the people one last chance to settle accounts with the Lord. But the evil tenants threw Christ out of the vineyard—they carried Him out of the city of Jerusalem and crucified Him outside of the city walls on Golgatha's hill.

"When the lord therefore of the vineyard comes, what will he do to those tenants? He will miserably destroy those wicked men, and will let out his vineyard to other tenants, which shall render him the fruits in their season." The vineyard is violently taken from the scribes and the Pharisees when the Temple is destroyed in 70 AD, an event that Christ prophesies on several occasions. And the vineyard is expanded—it is no longer the Jewish people, but now includes all mankind. And the new tenants are the Apostles, the bishops and the presbyters, called to lead the people to fruition. In the verse immediately after this parable, Christ says, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." All of the graces given to Israel to bring the message of God to the world are now transferred to the Christian Church, the Bride of Christ. And now the Church is tasked with the spreading of the Gospel to all of the world, to the tilling of the vineyard to bring forth good fruit to return to the Master.

We as the Christian Church should receive this parable with fear and trembling. If the nation of Israel had been given great riches, what have we as Byzantine Christians been given? We no longer wait for the Messiah, He has come. In fact, we're preparing even now to receive His body and blood. Man's salvation is no longer prophesied, but was fulfilled in Christ. We are no longer slaves of the law, but free in the love of Christ. And we, who are in possession of the fullness of this Mystery, are we caring for it any better than God's first chosen people? The vineyard of the Church is planted. It is hedged from the world by the grace of the Holy Spirit. Our altar is the heavenly altar, and our worship takes place in the heavens. We have been given all we need for the bountiful harvest. But what will our Lord find when He returns? Will we be working diligently in the vineyard—both tilling the soil of our own hearts, as well as calling those outside the vineyard to enter into the joy of the Lord? Or will we just be living, taking advantage of what the Lord has given us, but not doing our part in return?

Christ makes it abundantly clear both in this morning's parable and in other places. If we don't use the gifts we've been given—both as a Church body and as individual Christians—then the gifts will be taken away, and we'll be called to give an account for our failures. In response to the love and mercy of our Savior, let us strive to bring forth fruits worthy of the kingdom of Heaven. Fruits of love, of mercy and compassion. Fruits of a sinless life, of prayer and Christ-likeness. Fruits that we can give to our Master in return for all that He has given us.